

THE YOGA OF THE PLANETS
SATURN, SHANI
ANDREW FOSS, PHD



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HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses¹. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning ‘Om peace, peace, peace’.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit YogaOfThePlanets.com. There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

Method One, the Random Number

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example, $139 - 108 = 31$. Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star₂ gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees. 5° is between $3^{\circ}20'$ and $6^{\circ}40'$ so look in the second column of numbers under $6^{\circ}40'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is 'om muktidāya namaḥ'.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at 8°10' Leo and the Moon is at 4°30' Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

Degrees up to

| Sign | 3 ⁰ | 6 ⁰ | 10 ⁰ | 13 ⁰ | 16 ⁰ | 20 ⁰ | 23 ⁰ | 26 ⁰ | 30 ⁰ |
|-------------|----------------|----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| | 20' | 40' | | 20' | 40' | | 20' | 40' | |
| Aries | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Taurus | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| Gemini | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| Cancer | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |
| Leo | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 |
| Virgo | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 |
| Libra | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 |
| Scorpio | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 |
| Sagittarius | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 |
| Capricorn | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 |
| Aquarius | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 |
| Pisces | 100 | 101 | 102 | 103 | 104 | 105 | 106 | 107 | 108 |

THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shrī Vidyā and the Shrī Chakra. The great sage and teacher Adi Shankarāchārya installed a Shrī Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shrī Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

NOTES ON PRONOUNCIATION FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'ḥ' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukrah' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्तिं करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

SATURN, SHANI

ॐ शनैश्चराय नमः

om śanaiścarāya namaḥ

1. Salutations to the one who moves slowly.

Shani means slow and *Chara* means move so *Shanaishchara* is one who moves slowly. It takes Saturn about 30 years to traverse the whole zodiac. This name also indicates moving gently, quietly, gradually, mildly, softly, sluggishly and so forth. Saturn is the slowest moving visible planet and this characteristic is clearly of prime importance as it is mentioned first. Do not expect Saturn to give the results of his yogas (astrological combinations) quickly!

Gentleness and quietness are not the words that spring to the minds of most students of Jyotisha in regard to Saturn. They are, however, the natural characteristic of the **swami**, a word I am choosing to use for the awakened and surrendered ascetic. This is the highest value of life indicated by Saturn. A swami is one who, when moving or acting, never disturbs the natural law. As a Graha in the Vedic chart, Shani sets everything to act in accord with the natural law. A swami is not one who follows any set mode of life or wears any particular garb, but one who is established in the state of Being suggested or described by these names.

ॐ शान्ताय नमः

om śāntāya namaḥ

2. The peaceful, contented one.

Shānta is the nature of the swami and it is the influence of Shani that can make one a swami. An association between Saturn and the Moon is common in the charts of saints. In the beginning, this combination usually brings some unhappiness as Saturn restricts the Moon's search for outer happiness. This motivates a search for the real source of joy.

My own experience may be of interest here. I have Saturn tightly aspecting my Moon. Misery set in from the beginning of Saturn's Mahādashā (major planetary cycle of 19 years). During the sub-cycle of Venus, I was chronically depressed. I began to realize, in my own words, that the only way 'out' was 'in'. I turned to prayer and that led to meditation. I abandoned all personal aims and devoted myself to the inner path as I understood it. Gradually the depression thinned and one day bliss started arising. Now I never experience depression and life has an underlying nectar despite the natural ups and downs of emotion.

From this, I know that life in sweetness, born of surrender to truth, is the other side of the coin from depression arising from the Saturn Moon connection. Once Saturn is satisfied, what remains is Shānta: peace, contentment, satisfaction, tranquility. Shānta can also indicate stilled, purified, even deceased. It is said that one has to die to the world in order to truly live. Here again, the character of the swami is indicated.

ॐ सर्वाभीष्टप्रदायिने नमः

om sarvābhīṣṭapradāyine namaḥ

3. The giver (*Pradāyin*) of all blessings (*Sarvābhīṣṭa*), everything one could desire.

See the greatness of Saturn. It is said that one who has no neediness or longing, one who is truly Shānta, can grant the fulfilment of any desire of another person who petitions him. There is a story of the great sage Vyāsa. A woman approached him desirous of having a child. He blessed her and then she easily conceived with her husband having failed for many years. Sometime later Vyāsa himself became desirous of having a son. It is said that he had to meditate for a hundred years before he was able to fulfil his desire. If one truly surrenders what one desires, then that object easily arises if needed, otherwise much trouble occurs in its fulfilment. As a general rule, the greater the attachment, the greater the trouble.

Very few pray to Saturn for fulfilment of desires, they turn to him to be free from misery. The misery is due to our holding on to what we really do not need. Saturn is gently trying to get us to let go. This resistance to our willfulness appears merciless but when we yield, he gives. He is said to be the greatest giver.

ॐ शरण्याय नमः

om śaraṇyāya namaḥ

4. The refuge and protector.

Sharanya indicates those in need of protection, the poor, the miserable, the hurt and the injured. Saturn indicates them and also signifies those who are capable of giving refuge. In India, it is considered that there is no greater refuge than the feet of the Guru who is naturally a swami.

ॐ वरेण्याय नमः

om vareṇyāya namaḥ

5. The most excellent one, the chief.

Varenya is the desired one. *Varenya* is also saffron, the most precious condiment and the colour traditionally worn by the swamis. It is meant to indicate that the outer fire of the householder life has been taken inside and that the inner fire has been awakened and has burnt all impurities.

Saturn represents the ascetics and Saturn's influence is what makes us take up any ascetic activity like meditation. Without his influence, one would not think of such a thing. Even amongst ascetics, there are variations. I once lived in a monastery and all the rooms were simple but one friend had no furniture or carpet and was sleeping on a thin mat on the floor. Only Saturn makes one do that.

ॐ सर्वेशाय नमः

om sarveśāya namaḥ

6. The Lord (*Isha*) of all (*Sarva*).

Who is not under the influence of Saturn? According to the ancient Vedic stories, even Lord Shiva and his son Lord Gaṇeśha could not escape. In one story of the birth of Lord Gaṇeśha, all the Grahas except Saturn were invited to celebrate the birth of the child. Lord Shiva's wife Parvatī noticed the absence of Shani and asked why. Lord Shiva advised that it was better he was not there but She insisted he be invited. When Shani saw the child, the child's head fell off and had to be replaced by an elephant's. Of course, this story is to help us understand the effect of Saturn's Drishti or aspect. In an astrological chart certain places are said to be aspected by Saturn. Where that aspect falls, we have humiliating experiences that help our ego fall. After that, the new 'head' of wisdom replaces it.

In another village story, someone told Lord Shiva his 7½ years of Saturn were about to start. This is called Sade Sati (7½) and is when Saturn passes over the twelfth, first and second zodiacal signs from the natal Moon. Shiva promptly dived into the Ganges and sat in meditation, undisturbed, for 7½ years. Emerging, He commented that the transit of Saturn had had no effect. "But, Lord," someone said, "you had to sit on the bottom of the Ganges for 7½ years." It is all a matter of viewpoint.

ॐ सौम्याय नमः

om saumyāya namaḥ

7. The mild, peaceful one (*Saumya*).

It is hard to find a more sweet description of any being than Saumya. It means nectar-like, agreeable, pleasing, gentle, soft, handsome, auspicious. Saturn rules over many characteristics opposite to these and this mantra may well be to appeal for relief from the dry, rough and ugly. Saumya is the nature of the swami, which is the embodiment of Saturn's highest nature. This state of peace is given by him having been satisfied by a total surrender to truth.

In the Dig Chakra, the special astrological chart of the compass directions, Saturn is opposite the Sun, forming an axis. This is very significant. Those whose souls are ruled by either Saturn or the Sun share a path. They both have to rise above sorrow. Saturn represents asceticism and the Sun, truth. Thus the ascetic must seek truth and the knower of truth find dispassion and rise above self-interest.

ॐ सुरवन्द्याय नमः

om suravandyāya namaḥ

8. Worshipped (*Vandya*) by the gods (*Sura*).

Even those who are immortal worship him, the one who determines truth and consequences. As long as any being has a sense of relativity, consequences matter and hence he is worshiped for protection. All beings attend to Being which gives life to them. All kinds of worship amount to giving attention. The deeply ignorant have little awareness of Being but the immortals, who exist very close to Being, are constantly attending to That. It alone is truly immortal so one cannot be immortal except by constant attention to That. Thus the great attend to the Great.

ॐ सुरलोकविहारिणे नमः

om suralokavihārīṇe namaḥ

9. Roaming agreeably (*Vihārin*) through the heavens (*Sura Loka*).

One who has attained Divine consciousness moves here and there with complete ease, unconcerned for anything. The body may experience various things but the inner being is unaffected. It exists in Sura Loka, heaven, literally the world of nectar. The enlivenment of the inner being causes every movement to generate sweetness, whatever the consequences for the outer shell of the body and mind.

In Jyotisha, Sura Loka is the region of the zodiac containing the signs from Sagittarius to Pisces. This includes the two signs of Saturn, Capricorn and Aquarius. Saturn is at its most auspicious in Sagittarius and Pisces, due to the benign guiding influence of Jupiter.

ॐ सुखासनोपविष्टाय नमः

om sukhāsanopaviṣṭāya namaḥ

10. Seated (*Upaviṣṭa*) comfortably.

That inner awakening leads to both sweetness in motion and complete ease at rest. *Sukhāsana* is a comfortable Yogic pose and literally means an easy seat or position.

ॐ सुन्दराय नमः

om suandarāya namaḥ

11. The beautiful one (*Sundara*).

That inner state is the ultimate beauty and those who know it become the most beautiful and attractive amongst beings. It is the supreme beauty and whoever radiates more of it, is more attractive. The basis of this state is the lack of ego, the sign of which is when 'I', 'me' and 'mine' scarcely arise in the mind. The greatest wealth is humility, as Lord Jesus said.

ॐ घनाय नमः

om ghanāya namaḥ

12. The great one. *Ghana* is firm, compact, dense, concentrated, impenetrable. As such it is permanent and complete. It is auspicious.

ॐ घनरूपाय नमः

om ghanarūpāya namaḥ

13. His form is *Ghana*: firm, auspicious and unable to be disturbed.

ॐ घनाभरणधारिणे नमः

om ghanābharaṇadhāriṇe namaḥ

14. He is wearing (*Dhārin*) ornaments (*Abharaṇa*) that are auspicious, great and unbreakable (*Ghana*).

ॐ घनसारविलेपाय नमः

om ghanasāravilepāya namaḥ

15. Anointed (*Vilepa*) with the essence (*Sāra*) of stability (*Ghana*).

What use to fight with him? Nothing will disturb his motion or change his will.

ॐ खद्योताय नमः

om khadyotāya namaḥ

16. A flash of light (*Khadyota*).

This is also a name of the Sun. It can mean a firefly. It has the suggestion of a source of light or flash of brilliance. While it might seem strange to use the same name for the two vastly different lights, we have already seen that the Sun and Saturn are linked on a directional axis and are father and son according to Jyotisha. While the light of Saturn as a planet is fairly faint, its influence brings us to the light of life represented by the Sun. Thus the repetition of this name, amongst other names pointing to this same state, is most appropriate. Awakening is like a flash of light, even though that light is not a worldly one.

ॐ मन्दाय नमः

om mandāya namaḥ

17. Tarrying, languishing, loitering, shining, rejoicing, to be drunk (*Manda*). The slowed down and euphoric condition.

This state arises as pure consciousness dawns in human awareness and Saturn, as Lord Shiva, represents that state sitting at the top of the path of the Kuṇḍalinī. Once the energy reaches that place, the nectar starts to be produced causing a state sometimes superficially akin to drunkenness, filled with intoxicating bliss.

On the other hand, unless there are strong positive influences especially of Jupiter and the Sun, Saturn's influence can cause laziness and bad habits.

ॐ मन्दचेष्टाय नमः

om mandaceṣṭāya namaḥ

18. Moving slowly (*Manda Cheṣṭa*).

The awakened move in a state of bliss with no concerns.

ॐ महनीयगुणात्मने नमः

om mahaniyagunātmane namaḥ

19. His very soul (*Atman*) is endowed with the quality (*Guṇa*) of worthiness; he is illustrious, respectable, glorious, exalted and noble (*Mahaniya*).

Just because someone has Saturn in the Ascendant, the first house, does not mean that he or she is somehow lowly or unkempt. This placement occurs in many of the greatest souls from great saints to political leaders like former British Prime Minister Margaret Thatcher. Mrs. Thatcher had Saturn exalted in the Ascendant as does Swāmi Shivkrupanand, one of India's well-known saints. Both have Libra rising, where Shani is exalted, and dress smartly. The effect of this placement on the personality depends on the condition of Saturn.

In Karl Marx's chart, Saturn rises in Aquarius giving an influence over the masses but the Tamas of both Saturn and its sign might explain the suffering that followed the spread of his ideas though the condition of the working class, which Saturn signifies, did improve in many countries. Indirā Gandhi and George W Bush both have Saturn in Cancer in the first house. Generally the Sāttvic nature of Cancer improves Saturn. It's a royal sign but it is a sign that cares. However, whether other people think the person cares depends on other factors, particularly the Arudha (or shadow) Ascendant. President G.W. Bush's Arudha is in secretive Scorpio, Indian Prime Minister Mrs Gandhi's is in royal Aries.

ॐ मर्त्यपावनपादाय नमः

om martyapāvanapādāya namaḥ

20. He purifies (*Pāvana*) mortals (*Martya*) by his movement .

Pāda is foot implying his position, especially his Navamsha, as he moves through the zodiac. We tend to be afraid of Saturn's transits but this name alerts us to the purpose of the experiences caused. Through being called to account for past misdeeds, we get purified and eventually we become fit for Divine grace, the highest reward or blessing.

ॐ महेशाय नमः

om maheśāya namaḥ

21. The great lord (*Mahesha*).

This is a name of Lord Shiva and points to the natural connection between Shani and

Shiva. If Saturn is afflicted in the natal chart or its transit appears threatening, then worshipping Shiva can help. This name makes an excellent mantra.

ॐ छायापुत्राय नमः

om chāyāputrāya namaḥ

22. The son (*Putra*) of the shadow.

Chhāya is a wife of the Sun and also means shadow. Saturn is said to be the son of the Sun but not by his true wife. The story goes that the Sun's wife *Prajñā* became tired of living with the intense heat of the Sun so she left, putting her shadow in her place. *Prajñā* means wise and indicates consciousness. It is pronounced like *Pragyā*. The Sun did not notice the difference and had two children with *Chhāya*, the first of whom was Saturn, *Shani*. There are various versions of this story but in all of them the Sun eventually realized something was wrong. (See Saturn 73.)

It is easy to put an interpretation on this since the Sun represents the Supreme Soul and its 'wife' awakened consciousness, or alternatively the ego and its 'wife' illusion, full of differences and preference. Awakening is fiery, as it burns up the worldly appearance, but ignorance, for all its apparent comforts, is always filled with selfishness. This is due to having self-preservation as its root and self-perpetuation and promotion as its branches. This ensures a tradition of sorrow.

Chhāya apologized and the Sun was reunited with his true wife after her father, the great cosmic architect, toned down his fieriness. They all lived happily ever after. The initial stages of awakening may be accompanied with excess heat in the body. Once it becomes permanent, this ceases. This is why one should not push the Yogic practices, especially *Prāṇāyāma*, or one may have heat problems.

ॐ शर्वाय नमः

om śarvāya namaḥ

23. Causing evolution (*Sharva*).

This is a name accorded to Lords Shiva and Vishnu. It shows their power over anything mortal – the whole world. It also means 'going' or with the power to injure. There is no injury except to the ego and the sense of moving pertains to the sense of a process of evolution as the ego is whittled away.

ॐ शततूणीरधारिणे नमः

om śatatūṇīradhāriṇe namaḥ

24. Carrying (*Dhārin*) a quiver (*Tūṇīra*) with a hundred (*Shata*) arrows (or having a hundred quivers).

The idea is that he has an inexhaustible supply of darts to fire!

ॐ चरस्थिरस्वभावाय नमः

om carasthirasvabhāvāya namaḥ

25. His nature (*Svabhāva*) is both moveable (*Chara*) and fixed (*Sthira*).

He rules over two signs of the zodiac: Capricorn, which is a moveable sign, and Aquarius, which is fixed.

ॐ अचञ्चलाय नमः

om acañcalāya namaḥ

26. Steady and reliable.

Chanchala is fickle, unsteady or tremulous. *Achanchala* means the opposite. Despite being moveable, he is steady. Thus those with a strong influence of Capricorn are not unstable or flinching. This is why they are often very successful. Indeed, Capricorn represents the big business people.

If Saturn is afflicted, then Chanchala can prevail. The greater the affliction, the more difficult it becomes to complete any task. Those who have repeated problems holding down a job and other such problems may need a remedy for Saturn such as this mantra.

ॐ नीलवर्णाय नमः

om nīlavarṇāya namaḥ

27. Blue-coloured (*Nīla-Varṇa*).

Saturn is especially connected to black, blue or dark-blue, all of which can be called Nīla-Varṇa, and also gems of such colours. The blue sapphire is called Nīla in Sanskrit and that is his stone. It is very cooling like Saturn so it should only be worn if one can cope with that. These stones can also be very different one from another and sometimes their effect

is intense. Therefore, it is recommended that one tests the stone by having it for a day and seeing the experiences that come. If they are welcome, then buy the stone. Good Jyotisha jewellers will allow you to do this.

Starting here are five names beginning with 'Ni' or 'Nī'. 'Ni' has the meaning of 'in' or 'within', while 'Nī' (long 'i' as in this name) has the sense of leading, subjugating or carrying the rod of punishment. While 'blue-coloured' might sound innocuous, there is much within it. *Varna* means nature as well as colour, so this name can also mean the one who can make us submit. Those with a strong influence of Saturn have to be very careful not to be too hard on others giving an impression of being cold or uncaring.

ॐ नित्याय नमः

om nityāya namaḥ

28. Eternal.

Nitya also indicates duties which have to be performed regularly. This includes caring for children and parents, serving the nation (such as paying taxes) and doing one's chosen or allotted work. Also indicated are religious duties that are prescribed to be done regularly, like daily prayer and meditation for those belonging to almost all religions and spiritual lineages. Saturn rules over these duties. He makes us do them and is pleased when we maintain them. Whether we are good at them is also indicated by Saturn in the chart.

ॐ नीलाञ्जननिभाय नमः

om nīlāñjananibhāya namaḥ

29. Resembling (*Nibha*) blue or dark (*Nīla*) mascara.

Añjana is a decorative ointment made from antimony sulfide, which is blackish and was used as an eye ointment in the ancient world. This helps us understand the depth of blue intended. Vishnu and Krishna are said to be *Nīla*, having a bluish tinge, and Shiva is *Nīla Kaṇṭha*, blue throated.

ॐ नीलाम्बरविभूषाय नमः

om nīlāambaravibhūṣāya namaḥ

30. Adorned (*Vibhūṣa*) with dark blue (*Nīla*) clothes (*Ambara*).

People in authority or who wield strong influence tend to wear blue or black. It has

become a global trend in recent times. Previously, dress reflected a broader range of planetary influences.

On a spiritual level, the finest consciousness can be experienced as a deep blue. Perhaps this is why both Rāma and Krishna are said to be dark or bluish in hue.

ॐ निश्चलाय नमः

om niścalāya namaḥ

31. Immoveable (*Nishchala*).

He represents karma which has to happen but one should avoid being fatalistic. Honesty, humility and spiritual practices do make his cycles increasingly bearable and ultimately blissful. His grinding promotes these good values and activities.

ॐ वेदाय नमः

om vedyāya namaḥ

32. Famous and celebrated (*Vedya*). That which is to be known.

Saturn represents the wisdom that is to be known and those who are famous for this learning. They have done the work to overcome their own egoistic tendencies and realized the truth.

We know from Physics that there are five fundamental force fields each with a specific particle that carries the force. The first is gravity and the graviton. This correlates to the Vedic element of Akāsha or space. The second is the gravitino, which generates motion in the space. This is like the Vedic Vāyu or air. Then there is the photon (light) like the Vedic Agni or fire, the fermions that are like the Vedic Jala or water and, finally, the Higgs boson, which is the creator of mass and equates to the Vedic Prithvi or earth

Here begins a long series of names beginning with the letter 'v'. 'V' when it moves ('y'), becomes Vāyu ruled over by Shani. Vāyu is the mobile element. Everything that moves has the influence of Vāyu. In fact, 'va' alone means air or wind. It also has the sense of strength and power. 'Ve' is to combine or compose and is the root of Veda, the hymns or vibrations which weave the basis of all natural law. 'Vi' is to separate and is thus the basis of discrimination or the path which observes the natural law and discerns its components. Ultimately, this leads to the recognition of the unity behind the diversity. 'Vai' is a combination of 'Va' and 'Vi' or that which arises from 'Vi', which is indifference to the world. It is the turning away from the creative process of 'Ve' towards that which 'Vi' reveals. Shani, as we see below, rules over

Vairagya or dispassion (Saturn 37).

First it is said that Saturn represents the masters of 'Ve', those celebrated for their learning. Then, immediately, the sequence starts to explore 'Vi'. In Saturn 33, we see that the first thing that arises from learnedness is a clear understanding of the laws.

ॐ विधिरूपाय नमः

om vidhirūpāya namaḥ

33. Whose very form (*Rūpa*) is the sacred law.

Vidhi are precepts, the laws or rules to be followed in religious or mundane matters. It also relates to fate, destiny and luck, and also conduct in accordance with the natural law. Saturn requires us to live by the sacred law. To the extent we do, we are spared punishment.

In an ancient time, a sage was sitting in deep meditation in a forest. A thief pursued by the king's men passed by. When the soldiers came there they demanded information from the sage. He did not answer. He was in deep Samādhi (Venus 68), a non-active but totally conscious state of awareness which can be devoid of outer sensory experience. He had not seen the thief nor heard the soldiers. Enraged, they pinned him to a tree with a spear and moved on. After some time the sage came out of meditation to find his predicament. He survived but was gripped with the question of why this had happened to him. He summoned Lord Yama, who, like St Peter in Christian lore, keeps the records of people's acts and accords them their due. Challenged to explain, Lord Yama said that the sage, as a child, had made a sport of piercing locusts with a very sharp kind of grass. The accumulation of this cruelty had led to his experience.

The sage became angry because he felt that the acts of a child, being ignorant of right and wrong, should not be so seriously punished. He cursed Lord Yama to spend some time as a human being. Then his name was Vidura (see Mars 26). This was thought a terrible curse for a divine being, since human life was considered a kind of hell. This story is part of the build up to the *Mahābhārata* war where many divine beings participated in perhaps the greatest human drama of all time. Since no great one would come to Earth voluntarily, various events like this one led to the great confluence of divinity on Earth that accompanied the incarnation of Lord Krishna. The story of the *Mahābhārata* is one of the greatest epics ever composed in human history and one of the two oldest. It is a miracle that we have this story after 5000 years.

Rarely do we hear any discussion about the extraordinary nature of the Sanskrit literature and the genius it represents. No mind of the 21st century could achieve what the ancients achieved when they set down these great epics, the ancient sciences and the Sanskrit

grammar itself. Jyotisha, Vedic Astrology, is a gem far beyond anything we could reconstruct today with all our computers and theoretical skills.

The Sanskrit language is one of the most outstanding achievements of humanity with its highly scientific design. Indeed, the language is said to be of divine origin. Other early languages like Greek and Latin and even some languages still spoken like Zulu retain some of the ancient inflected (prefix/suffix) design. Most modern languages, like English and Hindi, are primitive in comparison to Sanskrit. In earlier times there was a language of the educated, Sanskrit, which literally meaning polished or cultured, and a common tongue called Prakrit from which the modern languages evolved. A similar thing occurred during Roman times where there was Latin as well as Vulgar Latin spoken by the masses from which came French, Italian and Spanish.

Strangely, we think that we have advanced since those days, but it is clear that in linguistics and even general mental clarity, we appear to have regressed. Sanskrit is based on roots from which verbs and nouns, etc. are constructed. Sanskrit has some 2,200 roots. The incredible thing is that only about 900 of these are actually used in the literature we have. The complete package is at least twice as powerful as was needed for speech and literature.

In the other great epic, the *Rāmāyana*, a story tells us that the sage Bharadwāja, one of the Vedic seers, just by reciting certain mantras created a whole city with all amenities including rivers of milk and honey and nymphs summoned from heaven. This was to house and entertain an army overnight. It particularly mentions that his pronunciation was perfect. Only a completely pure consciousness could pronounce perfectly and this along with the purity of the atmosphere and the collective consciousness at that time made such a thing possible. In recent times, saints have achieved small examples of physical materializations through mantras but say that the pollution of the subtle and gross atmosphere has made the achievements of the ancients impossible.

We are proud of our technology but it is not the only kind of technology that exists. Sacred technologies are hard to master without significant purification of consciousness. The Yoga Sūtras, the basis of the Yogic science, tell us that only one who has attained omnipotence and then completely renounced it has 'roasted the seeds of evil'. Only such a one is a truly safe pair of hands. This warning tells us that the initial power that comes with expanding consciousness should not be exploited. What the world needs is pure hearts and minds, not great power in the hands of the unfit. That purity, of itself, causes nature to return to balance. Let us all do our best to purify ourselves, and Shani, in the form of the sacred law, gives us the direction to do so.

ॐ विरोधाधारभूमये नमः

om virodhādhārābhūmaye namaḥ

34. Removing the illusion of worldliness.

More literally, it means causing strife (*Virodha*) between or with the rulers. Literally, opposing the support of the earth (*Adhārābhūmi*) or causing strife for that which supports the earth. It is the rulers who maintain peace and order and therefore sustain human life on Earth. This name can be taken in the sense of calamities that befall kingdoms or those forces that oppose kings. In Jyotisha, Saturn and the Sun are enemies. The Sun represents the kings and Saturn the servants, which can be extended to the citizenry in general. They represent the 'royalist' and the 'democratic' camps.

This name can refer to ecological calamities. Saturn is related to Vāyu , the air or wind element, and his movement into the houses of our chart tends to be like a storm arriving. This name tells us that Vāyu opposes Prithvi, the earth element signified by Mercury. His sign, Virgo, has a particular problem with Saturn. The answer is to worship the light of consciousness represented by the Sun. Hence, Savitr, the spiritual Sun, rules the Nakshatra in the middle of Virgo. The Gāyatrī mantra especially helps us overcome the darkness of Saturn.

More esoterically, Saturn undermines worldliness itself. With this name, 'Vi' begins to dismantle the illusion that the world is real. We are reminded here of the seven and a half years of Shani, the Sade Sati (see Saturn 6). This transit is famous in India for being a time of great challenges but other transits of Saturn can shake our world.

Mantras like this one should not be repeated casually. We can meditate on the deeper spiritual meaning. If done with great devotion in the face of such difficulties, it represents a prayer for understanding and this, in itself, can help us move forward.

ॐ भेदास्पदस्वभावाय नमः

om bhedāspadasvabhāvāya namaḥ

35. His very nature (*Svabhāva*) is to cause disturbance (*Bheda*) for the home, business and government (*Aspada*).

This continues the theme of the last name (Saturn 34). Worldliness and all kinds of worldly affairs can be undermined by his influence. Saturn in general and Capricorn in particular are expert in causing divisions and dissensions in the process of gaining dominance. For example, the rich get richer and the poor get poorer. This is a division, which arises due to calculated actions, even if the poverty generated is not the principle goal.

That is why Saturn rules the tenth house representing status and power. It is also why

the spiritual path of Saturn is kindness because the natural tendency is more cold and cruel. If we see ourselves demonstrating these Saturnine tendencies, we need to make an extra effort to be kind and caring. For this reason, an excellent remedy for Saturn is to serve the poor and needy. Service requires more than sending a cheque, though that can be good. It is best to give of one's heart even if those being served are emotionally damaged and do not respond as we might wish. Life has a way of mirroring us and that is something to be most grateful for despite the challenges it creates. After all, our Self is the most lovable of all things, being one with the Self of all.

Please note the advice at the end of the commentary on the previous mantra (Saturn 34).

ॐ वज्रदेहाय नमः

om vajradehāya namaḥ

36. His body (*Deha*) is unbreakable, like a thunderbolt (*Vajra*).

After the last two names one would wonder what could be done to calm this apparently destructive influence. This name warns us that we cannot fight with him. As this name starts with 'Va', his great strength is being referred to. Skill and respect is needed in dealing with those with a powerful Saturn. While one can be deeply committed to the goals of this particular lifetime and find Saturn's impact as a troubling obstacle, it is good to contemplate the truth behind one's situation. Whatever one creates, will have a very finite existence. One leaves this life empty-handed. Saturn is asking one to know the immortal essence of everything and is wearing away at whatever obstructs that knowing. Those obstructions are only on the level of knowledge but emotions and desires can initially hide the inner vision.

This mantra may help maintain strength against the wearing effect of aging that Saturn exemplifies.

ॐ वैराग्यदाय नमः

om vairāgyadāya namaḥ

37. Giving (*Da*) dispassion (*Vairāgya*).

Having seen one's world being dismantled and finding one's attempts to prop it up failing, dispassion eventually arises. Dispassion starts as disgust but it can lead to true discrimination.

ॐ वीराय नमः

om vīrāya namaḥ

38. Powerful (*Vīra*).

Power arises from true dispassion. A person who will never harm anyone can be trusted with any weapon but it is wise for one not to pick it up as it is hard to carry a weapon without eventually using it. A great politician made a sword with half a kilogram of gold. He tried to offer it to various temples and saints. They all refused. Eventually a saint advised him that only the Goddess Mukāmbika could bear the karma of this weapon. It is kept in Her shrine but is never allowed to touch Her hand.

ॐ वीतरोगभयाय नमः

om vītarogabhayāya namaḥ

39. Removing (*Vīta*) disease (*Roga*) and fear (*Bhaya*).

After we realize the truth about the world and its basis, all the problems with which we were beset are removed. Dis-ease and fear are the core issues.

ॐ विपत्परम्परेशाय नमः

om vipatparampareśāya namaḥ

40. He represents or rules (*Isha*) over traditions (*Parampara*) of suffering (*Vipat*). That is one tragedy after another.

That is why Saturn is so feared. The principal such tradition is the cycle of birth, death and rebirth. To bring that to an end, one must follow his lead and realize the Supreme Being. By knowing That, the tradition of suffering comes to an end. Since he rules over suffering, he can guide us out of it.

Tragedies are generally losses. Vipat is letting go. Saturn causes one to let go willingly or unwillingly. As one adjusts to this, gradually dispassion develops and the immortal state arises. Rather than repeating this name, it is better to contemplate the message in it.

ॐ विश्ववन्द्याय नमः

om viśvavandyāya namaḥ

41. He is worthy of worship (*Vandya*) by everyone (*Vishva*).

No one wants to suffer so everyone eventually will turn to the that which can bring it to an end: The realization of our own Self. The only obstacle is the ego and Saturn grinds away at that by his movements. That is why he boosts the ego by giving some worldly benefits in only three or four of the 12 astrological houses. The rest of the time he purifies by the fructification of karmic debts, known or more often unknown. Some are frightened by Sade Sati or the 7½ years of Saturn (Saturn 6) as he passes over the natal Moon. Then he is also feared in the fourth and eighth zodiacal signs from the Moon. Indeed, apart from the third, sixth, tenth and eleventh places we are told that setbacks and suffering may well result. However, it is the Divine Grace that is being shown to us, so we need not fear. After all, paying off debts is good, it leads to a beautiful state of peace, Shānta, as mentioned right at the beginning of this set of names (Saturn 2).

Debt is shown by the eighth house in the Vedic chart and signified by Saturn. Our current society has an interesting attitude to debt. Since the management of the economy has been acquired by the bankers and they make money from debt, the whole civilization is based on it. The size of the economy depends on how much money is circulating. The banks have persuaded most governments to agree that they will not print money, that is reserved for the banks. They invent money and loan it out. When someone takes a loan, the economy grows and when the debt is paid off, the economy shrinks. That is why debt repayment is only paid lip service.

The majority of the borrowing has been by various levels of government. Since the size of the borrowing is essentially the size of the economy, this has provided much of the wealth enjoyed by the community without the individuals having to bear direct responsibility. This arrangement is even sustainable as long as the borrowing and interest remain within certain limits. I mention this because the unspoken truth is that the money borrowed will not be repaid, partly because it is not possible but mainly because no one wants the economy to shrink. This means that we are collectively programmed on an unconscious level to live with debt even though we may dislike debt individually.

Internally, debt is the karma of the mind and the body and they exist as long as that karma exists. There is no harm in it. Our economy is just a mirror of the nature of life. Sun 1 showed that there is no debt on the level of the soul. Saturn and the Sun work together to help us realize the Self.

ॐ गृध्रवाहाय नमः

om grdhravāhāya namaḥ

42. Flying (*Vāha*) on a vulture (*Gṛdhra*).

Each planet has an animal as a vehicle and for Shani, that is a vulture. Gṛdhra also means greed. Where greed comes, Saturn surely appears. Saturn is also associated with crows. This mantra can help one be more conscious, which helps one be more unselfish.

Vultures serve a very useful service to the environment. In the ancient epic, the *Rāmāyana*, the king of the vultures, Jaṭāyu, is a leading hero. He alone fights to save Sītā when she is kidnapped by the demon king Rāvaṇa. Jaṭāyu is the youngest son of Aruṇa (Sun 1). His brother, Sampāti, was the one who gave the information of where Sītā had been taken by Rāvaṇa, after he had killed Jaṭāyu. He had watched Rāvaṇa's flight due to his extraordinary eyesight despite being unable to fly, having sacrificed his wings trying to protect Jaṭāyu during their childhood.

ॐ गूधाय नमः

om gūdhāya namaḥ

43. The secret one (*Gūdhā*).

Happiness and suffering are experienced but the real cause is not seen. That is because it is our past generosity as well as our errors that have created the present. Whatever appears to be the cause now, something else is responsible.

ॐ कूर्माङ्गाय नमः

om kūrmāṅgāya namaḥ

44. Making the eyes close. Literally, having limbs (*Aṅga*) like a tortoise (*Kurma*).

The tortoise can retract its limbs so they become invisible. In this sense it is similar to the previous name (Saturn 43). Kurma also means the Prāṇa or wind in the body that causes the eyes to close. It is the influence of Saturn that leads us to close the eyes and meditate. Without it, meditation would seem a waste of time. Saturn first brings various sufferings and then prompts one to follow a religious or spiritual path inward. In order to turn inward, first one has to close the eyes.

There is another clue here. Kurma is one of the ten Vishnu avatars. In his great text, Mahārishi Parāshara says Kurma is the incarnation of Saturn who is himself an Avatāra of the Supreme Being. Vishnu appeared as a tortoise to assist the divine beings in extracting the nectar of immortality from the ocean of consciousness. Its back provided the solid base for

the churning. This is metaphorical of the process of evolution of consciousness from the mortal to the immortal. It cannot be achieved without an unshakeable basis.

The discipline provided by Saturn is the backbone of the spiritual process. I have noticed that many of the spiritual teachers have Saturn rising at the time of birth. People who can sit quietly for long periods of time have this or some other strong influence of Saturn.

ॐ कुरुपिणे नमः

om kurūpiṇe namaḥ

45. Ugly. Lowly. Humble (*Kurūpin*).

Saturn rules over those things that are ugly, misshapen or damaged. *Rup* is form and *Ku* is a prefix implying deterioration, deficiency and want. It can imply something that appears contemptible. Everything that is has to be represented by one of the Grahas. If Saturn is strong, then it does not give this effect. *Ku* is also the earth. It bears us without complaint and thus represents the humble.

If it were not for Saturn, one could not see others as lesser, as of a lower class or caste. The Sun is the brightest object in the sky and Saturn is the furthest visible planet and is thus slow and dim to the eye. This gives rise to the social archetypes of the aristocracy or oligarchs and the common people. The Cassini probe has shown us what a great and glorious planet Saturn is and this gives a clue that one should be able to appreciate the greatness deep in those one imagines as lesser than oneself.

Saturn represents democracy and challenges us to social equality but its dark side can facilitate the dictators who crush others for the protection of their own status and pleasures. They have chosen to harden their heart for personal gain. There is nothing more ugly than the frozen heart. Everything is shown on the face. The harder and colder the look, the more the person has given in to a cruel world view. That is why it is difficult for a truly religious person to harm anything. Their heart is so open that they feel the suffering of even plants, what to speak of animals and people, and constantly seek to alleviate the distress.

Hence, we should not hide from this mantra. If we contemplate on it, we will eventually realize the unreality of ugliness and the beauty in everything.

ॐ कुत्सिताय नमः

om kutsitāya namaḥ

46. One who serves.

Kutsita is translated as despised and contemptible but it is also a type of grass. There is nothing contemptible about grass but we walk on it. This is the nature of service. Its lowliness is its nobility.

ॐ गुणाध्याय नमः

om guṇādhyaṃya namaḥ

47. Abounding in (good) qualities.

This is the normal meaning of *Guṇādhya*. It could also mean that Saturn's influence gives rise to a multiplicity of effects or consequences or as we say, 'it does not rain but it pours.' Both meanings are valid. Shani has many positive attributes but neglecting his rules leads to consequences that are not easily manageable.

ॐ गोचराय नमः

om gocarāya namaḥ

48. Moving through the heavens.

This emphasizes the importance of the transits (*Gochara*) of Saturn, when assessing an astrological chart. Saturn changes zodiacal signs about every 2½ years. This shift can be momentous for individuals and communities.

ॐ अविद्यामूलनाशाय नमः

om avidyāmūlanāśāya namaḥ

49. The one who destroys (*Nāsha*) the very root (*Mūla*) of ignorance (*Avidyā*).

How often does one come to realize the truth after much suffering due to attachment to some misunderstanding or illusion? Some think of Saturn as a bringer of suffering but it is more proper to understand that he is enforcing the cosmic law for the sake of destroying the root of ignorance. The extent of one's pain is a measure of one's resistance to that. One may not even be aware of the nature of the rigidities one has created or accepted; but one often fights to maintain them even when one starts to see they are of no value and are, indeed, born of ignorance.

ॐ विद्याविद्यास्वरूपिणे नमः

om vidyāvidyāśvarūpiṇe namaḥ

50. Who assumes the form (*Svarūpin*) of both ignorance (*Avidyā*) and wisdom (*Vidyā*).

Saturn can delude us through his Tāmasic influence, which can make one dull and caught up in fruitless struggles. On the other hand, the seed of enlightenment is found within the same influence. One can close the eyes to fall asleep or to know the Truth. Astrologically, in order for the higher wisdom to emerge without long delay, the influence of Sāttvic planets, especially Jupiter, are needed. The influence of both Saturn and Jupiter give rise to progress. The combination, whether conjoined or both influencing strongly in some way, is said to be Brahmā Yoga, the power of creation.

ॐ आयुष्यकारणाय नमः

om āyusyakāraṇāya namaḥ

51. The giver (*Kāraṇa*) of long life (*Ayusya*).

Saturn, as the slowest moving of the visible planets, is associated with time, longevity and old age. Saturn is associated with the eighth house of the Vedic Astrological chart, which controls longevity. A strong Saturn helps one live long. Whether it is a long period of joy or suffering depends on one's attunement to the cosmic law.

ॐ आपदुद्धर्त्रे नमः

om āpaduddhartre namaḥ

52. Rescuing (*Uddhartṛ*) from trouble (*Apad*).

We may think he is bringing us trouble but he is also there to rescue us. That is why there is a value in doing remedial worship of Shani. Some people fast on Saturdays and feed black sesame seeds to crows. Service to the poor, elderly and suffering is very good. Yoga and meditation are excellent. One can also recite one or more of these mantras. Doing a fixed number of repetitions at a fixed time for a fixed number of days is best, as Shani likes discipline. However, if our Saturn is afflicted we may have difficulty with discipline. We should just try the best we can avoiding laziness or carelessness as much as possible.

ॐ विष्णुभक्ताय नमः

om viṣṇubhaktāya namaḥ

53. Devoted (*Bhakta*) to Lord *Vishnu*.

This name indicates that Shani will be pleased by devotion to Vishnu. Vishnu is

that vast expansion of consciousness that sustains everything merely by its being. Saturn represents the most orthodox followers of any religion who wish to maintain their beliefs unchanged and want all others to adopt it. They want expansion without change, which is a representation of that vastness but reflected in a Saturnine way.

It is a deep principle of the Vedic wisdom that Shiva worships Vishnu and Vishnu worships Shiva, just as both worship the Divine Mother. In the same way, their consorts, who are Her forms, worship them. Whatever one worships, one becomes; so whoever one is, one naturally look towards one's highest role model. It works on every level. The One consciousness apparently divides itself into parts and we say Shiva, Vishnu, Brahma, Devī, Gaṇeśha or whatever name we love, but it is still always only the One. The secret is that every aspect is eternally devoted to the whole ensuring that the oneness is ever One while sustaining the experience of many.

In a nation or in the world, one may appear to belong to different or even opposing camps but as long as the love of commonality is greater than one's interest in the differences, the whole remains healthy and thrives through debate and exchange. When this is forgotten, destruction follows.

May the devotees of every god and religion never forget that they are simply seeing the One through a particular coloured glass and that in the realm of God every colour is a precious part of the wholeness.

ॐ वशिने नमः

om vaśīne namaḥ

54. Longed for (*Vashin*).

That which we desire can also control us. That is why it is best only to long for knowing God. If one can find a guide who has nothing to gain from us, then that is something of real worth. We are wise to run far away from spiritual teachers who could see us as a material profit point. If we want to learn something of this world, then payment is required. That is the relationship of the teacher and the student. There is a vast difference between being a student and a disciple. To gain God-realization, then both Guru and disciple have to give everything. That is why a Guru will never have many real disciples. There cannot be a financial or even an emotional relationship between the Guru and a disciple, it is on a completely different level of the merger of the heart. This is my humble belief.

ॐ त्रिविधागमवेदिने नमः

om vividhāgamavedine namaḥ

55. Knowledgeable (*Vedin*) in various (*Vividha*) expressions of sacred law (*Agama*) or manifold kinds of traditional knowledge.

ॐ विधिस्तुत्याय नमः

om vidhistutyāya namaḥ

56. Praised (*Stutya*) in or through the sacred texts (*Vidhi*) as well as by his worshippers.

This name tells us that one way of honouring Shani is by following the traditions, such as the precepts of our ancestors and the great religious teachers.

ॐ वन्द्याय नमः

om vandyāya namaḥ

57. Worthy of worship (*Vandya*).

This is how many shrines arise to Saturn and also how those represented by Saturn can hold positions of great esteem. Saturn is associated with Tamas but its presence in strength in a Kendra (angular house) can give a position of leadership. An example is former UK Prime Minister Margaret Thatcher who had exalted Saturn in the first house. This placement was triggered when she entered her Rāhu Dashā due to their association. She rose quickly to the top from being a relative unknown. When the Rāhu cycle wound up, she was forced to quit (see Rāhu 69).

She was famous as ‘the iron lady’. Iron is signified by Saturn. Due to its exaltation in Venus’ sign of Libra, she was always dressed and made up well. She was followed as Prime Minister of England by John Major. He also has Saturn in the first house, but not exalted. He was called ‘the grey man’. Grey is a colour of a weaker Saturn.

ॐ विरूपाक्षाय नमः

om virūpākṣāya namaḥ

58. With unusual sight.

Virūpāksha is a well-known name for Lord Shiva who is worshipped to relieve the distress we think Saturn is causing us. While the name can mean one with strange or deformed eyes, it points to the open third eye giving divine vision. This name can help us have truer

insight. This name also appears as Mars 40 showing both the wind of Saturn and the fire of Mars can help develop this capacity. For example, Prāṇāyāma refines the breath and meditation awakens the inner light.

ॐ वरिष्ठाय नमः

om variṣṭhāya namaḥ

59. The greatest.

Variṣṭha is also a name for Jupiter (23), indicating how both Grahas can stand for persons and things of pre-eminent status.

ॐ गरिष्ठाय नमः

om gariṣṭhāya namaḥ

60. The heaviest or the most important.

Heavy here means weighty or significant. *Garistha* can also mean the most venerable and even the worst. This is the range of signification of Shani.

As the slowest moving Graha, Shani has to represent things of the greatest substance like the elephant amongst the beasts. In Vedic Astrology, perhaps the most fundamental part of the knowledge is what people and things are associated with each Graha and for what reason.

Saturn represents elephants because they are the largest animal humans have common contact with. Jupiter represents elephants in the sense of the wealth that they indicate traditionally. Venus does because kings used to ride on elephants so they were the Rolls Royces of that time. Venus represents classy and expensive vehicles.

ॐ वज्राङ्कुशधराय नमः

om vajrāṅkuśadharāya namaḥ

61. Carrying (*Dhara*) the thunderbolt (*Vajra*) and goad (*Ankusha*).

These are his weapons. The Vajra was a weapon like a discus or in the form of an X which was very hard and powerful. Vajra could also indicate any weapon considered destructive of spells and charms. It has an invincible and purifying quality and falls suddenly and irresistibly.

The Ankusha is a hook usually used by elephant drivers or Mahuts. From a spiritual

perspective, this indicates the power to control the senses. Thus these weapons remove the subtle and gross obstacles to self-knowledge and stabilize the mind.

ॐ वरदाभयहस्ताय नमः

om varadābhayahastāya namaḥ

62. His other hands (*Hasta*) are showing that he is granting boons (*Varada*) and dispelling fear (*Abhaya*).

Saturn is often termed as a ‘malefic’ but he is there to help us to be real and to live a life in accord with natural law. This gives satisfaction and freedom from fear in this life and beyond. Some pandits hold that Saturn is the greatest giver amongst the Grahas. I am writing this with Saturn exactly transiting my Ascendant. It surely has been a blessing.

ॐ वामनाय नमः

om vāmanāya namaḥ

63. The Lord disguised as a dwarf.

Vāmana is an incarnation of Lord Vishnu. He blessed his devotee Bali while depriving him of his universal lordship and restoring the cosmic order. The word *Vāmana* can apply to all things small or even minute as well. It can also mean misshapen or even indicate distorted behaviour such as cruelty. Such is the vast range of signification of Saturn. The glory of this name is that it advises us to see the divinity in everything that seems misshapen or otherwise diminished. Let us suppose that there is something about ourselves that we do not like. Something we feel ashamed of or due to which we feel diminished. Let us hold that aspect of ourselves, like a child, and gently repeat this mantra remembering that the unbounded greatness of Divinity is latent within it.

That which humbles us may seem most cruel at the time but humility is worth much more than ruling the universe. Bali was a great devotee but he was also the king of the demons. He overcame the gods and ruled the heavens and the earth. His Guru was Shukra. The gods appealed to Lord Vishnu who, knowing Bali’s unwavering generosity, appeared in the form of a Brāhmin dwarf and asked for the land he could cover in three paces. Shukra saw through the trick and warned the king not to grant the wish. He foresaw exactly what would happen and said to the king, “This is Vishnu, he will cover the heavens with one pace, the earth with another and how will you grant him the third?” The king said he could not deny a Brāhmin any gift asked for and he was not concerned with losing his kingdom. Shukra then cursed him to fall from his status for disregarding the advice of his Guru. The king granted the

boon and when Shukra's prophecy was fulfilled he offered his head for the third step. Even though he was forced into the lower realms by the pressure of the foot of the Lord he felt supremely blessed by that touch. In due time, the Lord gave him high sovereignty through a divine birth.

Things are never what they appear to be especially in moments of great import and in the presence of exalted souls. Shukra, Venus, was right but he also was giving the advice from the worldly perspective – 'save your power and your wealth' implying that those are more important than nobility and generosity. Bali's mind was purified by his devotion. This purity had attracted the object of his love. He was only capable of pure and noble acts and was not capable of the worldly evaluation urged by Venus. One should obey one's Guru but the cost of disobedience in this case was only a worldly one. Neither the stick nor the carrot could sway Bali.

Only those who are prepared, if necessary, to forgo everything that they have acquired through much labour and hardship in order to attain their next goal, attain that goal. The universe is constructed in such a way as to keep us on whatever level we are at by endless fascination and diversions. If these fail, then the next strategy to stop us moving towards God is fear and confusion. If that fails then we are offered delights of an increasingly unusual character, such as we could never obtain normally. If we accept, all progress ceases. Slavery returns.

ॐ ज्येष्ठापत्नीसमेताय नमः

om jyeṣṭhāpatnīsametāya namaḥ

64. United (*Sameta*) with his wife (*Patnī*) *Jyeṣṭhā*.

Use this name to meditate on Shani with his consort Jyeṣṭhā. Jyeṣṭha means the eldest and can indicate a chief. Jyeṣṭhā, the feminine form, is sometimes thought of as the sister of Lakshmī who is like an old crone or the Goddess of poverty.

Jyeṣṭha and its feminine Jyeṣṭhā are thus quite mysterious. When Saturn is strong, it indicates his association with leadership as well as an orthodox view of marriage where the person sticks faithfully to the first spouse. If Saturn is afflicted, the indication is of poverty and a lack of marital satisfaction.

The Nakshatra or lunar mansion of Jyeṣṭhā calls us to make heroic efforts to rise above difficult obstacles. It comes at the end of Scorpio, which is the tenth sign from Saturn's strongest sign, Aquarius. It therefore indicates the work and status that Saturn brings.

ॐ श्रेष्ठाय नमः

om śreṣṭhāya namaḥ

65. The most senior and excellent one (*Shreṣṭha*).

This uplifting name shows how a strong Saturn can give leadership, splendour and beauty.

ॐ मितभाषिणे नमः

om mitabhāṣiṇe namaḥ

66. One who speaks (*Bhāṣin*) little (*Mita*).

Little means only as necessary. Those ruled by Saturn cannot indulge in much idle talk. They speak only when it is necessary to do so. Hence in places ruled by Saturn, such as monasteries, convents, churches and temples, we tend to keep silent and may observe a vow of silence. When meditating, the goal is to silence the inner voice of the mind so we can be still or hear more clearly the divine voice. Saints are often silent or if they speak, every word is full of significance.

ॐ कष्टौघनाशकार्त्रे नमः

om kaṣṭaughanāśakārtre namaḥ

67. Causing the destruction (*Nāsha Kārtr*) of a stream of evils (*Kaṣṭaugh*).

Once again we get the clue that troubles do not come in ones, they come in a flood and he may cause this but can also save us from this. One implication is that one should not give up but work hard to get over one's difficulties as this is Saturn's way.

ॐ पुष्टिदाय नमः

om puṣṭidāya namaḥ

68. Nourishing and causing (*Da*) prosperity (*Puṣṭida*).

The stemming of the tide of evils releases nourishment. This mantra is also given as *om āryapuṣṭidāya namaḥ*, which means nourishing the (noble) people.

What we see as evil is usually circumstances that cut off sources of nourishment, not just food but all kinds of resources, physical and emotional. A very strong influence of Saturn,

especially on the Moon, can make us unconcerned about such things. That is how some people can walk out of their home renouncing everything. Hence Saturn is associated with renunciates. However, this name shows how he can also provide for us. In fact, it is this faith and the truth it embodies that sustains the renunciate. In the case of leaders who acquired their power through Saturn, he provides all kinds of nourishment. Even these people can have a kind of carelessness about sources of nourishment, often working long hours and neglecting food, water and emotional sustenance. One should take care.

However, this is on the more mundane level. This series of names is unfolding a very high reality where subtle sources of nourishment are provided to the awakening consciousness as the next name shows.

ॐ स्तुत्याय नमः

om stutyāya namaḥ

69. Praiseworthy and praised (*Stutya*).

That which ultimately nourishes are the Vedic hymns and all the mantras and verses of all religions.

ॐ स्तोत्रगम्याय नमः

om stotragamyāya namaḥ

70. Attained (*Gamyā*) by [the reciting of] the hymns of praise (*Stotra*).

Not only are the hymns nourishing but they are all we need to satisfy Shani and be completely freed from suffering. That is why the principle remedy for ignorance is the use of mantras and all religions have their practices. Many Muslims, I understand, recite the 99 names of Allah at every prayer time and Christians repeat short prayers while counting on a rosary.

This practice is not confined to Catholics. I was brought up as an Anglican and was also given this advice. It is true that as one moves away in time from the founder of a religion, key practices may be lost. The early church had a particular prayer (mantra) that was whispered to each priest when he was consecrated. For more, see Mercury 102.

It is interesting that the Gospel of Thomas describes Jesus whispering in the ear of his disciples and the profound effect this had. However, in that text it is stated that Jesus did not pass this knowledge on. The prayer referred to above is in Latin. Perhaps it was developed by the early disciples based on the guidance they were given rather than the exact blessing they

personally received.

ॐ भक्तिवश्याय नमः

om bhaktivaśyāya namaḥ

71. Attracted (*Vashya*) by devotion (*Bhakti*).

His attention and blessings come to those who have the true spirit of devotion. Devotion is marked by humility and clarity of focus on that which is above the ordinary worldly things. A devotee does his duty in this world but knows where the real value lies. Those who are fascinated by a sense of their own greatness have forgotten what it really is in each and every being that is supremely great. They have forgotten that greatness has nothing to do with any individuality. It is the essence of all things. That is why true humility is what marks a devotee, a Mahātma or great soul.

ॐ भानवे नमः

om bhānave namaḥ

72. The shining one.

Bhānu is a name for the Sun, the father of Saturn. Astrologers would not normally think of Saturn as shining, but it does and when it functions through us we can also shine. This sequence of names shows how the aspirant rises higher and higher.

ॐ भानुपुत्राय नमः

om bhānuputrāya namaḥ

73. The son (*Putra*) of the Sun (*Bhānu*).

The Sun's wife is called *Prajñā* (amongst other names) meaning the light of intelligence or consciousness. Her shadow, *Chhāya*, also bore two children through deceit, one of them was *Shani* (see also Saturn 22). So Saturn is born of the Sun or the Self but through its relationship with the shadow. *Shani*'s younger half-brother is *Yama*, the ruler of the underworld and determiner of our karmic rewards.

Yama rules the second Nakshatra, *Bharanī*, which is where Saturn is debilitated. Initially, *Yama* was elevated by his father leaving *Shani* feeling helpless and angry. *Yama* means control in the sense of natural discipline and when Saturn is weak, then maintaining order in life becomes harder. That is why one has to appeal to *Yama* to overcome the negatives of

Shani. A strong influence of Shani can give a propensity for the disciplines known as ‘Yamas’ and certainly they greatly benefit the native. The usual list has five components: non-violence, truthfulness, non-stealing, celibacy or fidelity and non-greediness. It is said that Saturn ‘waits for the first lie’. The lazy side of Saturn can lead one to be untruthful, unkind, etc. triggering many consequences. It is very wise not to start down that path, whatever the apparent cost.

ॐ भव्याय नमः

om bhavyāya namaḥ

74. Righteous (*Bhavya*).

Bhavya has many meanings. It means existence and that which is about to come into being. It suggests that which is fit, proper, excellent, favourable and auspicious. When strong, Saturn is all these things. However, whatever Saturn’s strength he always looks for us to follow his rules as we discussed under name 73.

ॐ पावनाय नमः

om pāvanāya namaḥ

75. The purifier.

Pāvana is another name that reminds us of the purpose of those experiences that come due to Saturn’s placement or transit in our chart. They may be difficult but we emerge purified if we are not embittered.

ॐ धनुर्मण्डलसंस्थाय नमः

om dhanurmaṇḍalasamsthāya namaḥ

76. Stationed (*Samstha*) on the symbol of a bow.

Each Graha has a *Maṇḍala* or symbol, and Shani’s is a bow (*Dhanu*). Sometimes, it is also a head while Mercury has a bow and arrow. These are used in making up Yantras or sacred diagrams for Pūja.

A bow is something that is bent. As the marker of old age and diseases like arthritis, Saturn is what bends us down. It is the great humbler. The root Dhan means ‘to cause to’. Saturn is the prime causative force of our heaviest experiences. A bow implies an arrow which can be said to be symbolic of going straight to the point or inflicting sharp pains as in the carrying of the Shūla (see Mars 77 and Rāhu 24). It may hurt but Saturn can help us by sev-

ering the bondage which constricts us.

ॐ धनदाय नमः

om dhanadāya namaḥ

77. Giving (*Da*) wealth.

Dhana means that which is dear to us. He gives it to us when he is pleased with the sacrifice of our egotistical tendencies. Saturn makes us work hard and persistently, which is how most things are attained. Indeed, a weak Saturn makes it difficult to work steadily and that makes it hard to get anywhere in life. One may get the urge to give up before the job is done or the course is finished, a tendency to be overcome with mental effort and prayer.

This name is sandwiched between two that refer to the word *Dhanur*. This name has the word *Dhana* so one might ask whether there is any connection. Both derive from the root 'Dhan', to cause to run or move quickly. *Dhanur* is that which causes something, the arrow, to run quickly and *Dhana* is the prize that one gets for running, as in winning a race or conquering wealth through one's efforts or arms. From this comes the sense of bearing fruit. Thus we can deduce that the wealth and benefits that *Shani* gives are a result of our efforts and our accuracy – efficiency and effectiveness in doing what we are doing. *Shani* should not be expected to give wealth for no effort or just casual effort. Some service has to be provided and the best wealth comes in return for real service. If we do something that makes others grateful, then the wealth they give us will stay with us and nourish us. It comes with a blessing.

Other types of wealth evaporate fast. Bad money is very poisonous. It comes with the pain of those who suffered as a result of the making of it. The ancient laws say that if money is 10% bad, 10% must be given away; if 50% bad, 50% should be donated; if it comes from criminal, poisonous or highly exploitative activities, do not keep a penny. It can seriously damage one and more especially one's family.

ॐ धनुष्मते नमः

om dhanuṣmate namaḥ

78. Bent (*Dhanuṣman*).

Literally possessing a bow or that which is bent. Saturn's influence can produce a physical stoop or a mental sense of burden or inadequacy. The bending and stretching of Yoga Asanas are very helpful as we get older and *Shani*'s influence is more intense. There is a famous saying that, in the face of a powerful wind, small trees break, great trees bend.

ॐ तनुप्रकाशदेहाय नमः

om tanuprakāśadehāya namaḥ

79. his body has a subtle radiance.

Literally, having a thin (*Tanu*) shining (*Prakāsha*) body (*Deha*). Shani being the most distant of the visible planets has a 'finer' light. Austerities, such as meditation, which Shani signifies, refine the aura and make it luminous. That luminosity is very fine or very extended, another meaning derived from the root 'Tan'. The aura expands. The word Tantra can mean liberation (Tra) that comes through vast expansion or stretching (*Tan*). Tantra is never purely a function of Venus. Saturn is the main player along with Ketu but the Bhakti (devotion) Venus gives is essential.

ॐ तामसाय नमः

om tāmasāya namaḥ

80. Dark coloured (*Tāmasa*).

Tamas is the third of the three gunas or qualities of nature: Sattva or purity, Rajas or activity, and Tamas or inertia or dullness. Each planet is assigned to one of these. Saturn, Mars, Rāhu and Ketu are said to be Tamas. Inattention, carelessness and the like are the result of Tamas. Under the influence of Tamas we can make poor decisions, give inadequate advice, and so forth. Planets are deeply influenced by the sign in which they are placed. If Saturn is in a sign owned by a Sāttvic planet (Jupiter, the Sun and the Moon) then it is much less associated with Tamas. Of course, we must weigh all the other influences as well.

It is said, the good die young. One reason for this could be, and I have seen a few such cases, that the soul lives through the periods of the Sāttvic planets and is simply too good to continue when these end. In other words, had the person lived, his or her reputation would have declined and that was not their destiny.

There are many things in the universe that are naturally Tamas and have to be represented by a planet. This is no degradation of that planet's divine nature. Lord Shiva is famous for living almost naked, covered in ash, on the cremation grounds but he is ever in exalted wakeful consciousness. Lord Vishnu is covered in silks and jewels but is sleeping (as Lord Nārāyaṇa, the basis of the universe). Shiva is said to be Tamas on the outside and Sattva on the inside. Lord Vishnu is said to be Sattva on the outside and Tamas on the inside. These are not judgments, just ways of teaching so people understand everything has its place. Without sleep (Tamas for the body), wakefulness (Rajas and Sattva) could not be sustained.

Mercury (money and intellect) and Venus (passion) are associated with Rajas.

ॐ अशेषजनवन्द्याय नमः

om aśeṣajanavandyāya namaḥ

81. Fit to be worshipped (*Vandya*) by all the people (*Jana*) or by the people who are of untainted consciousness and conscience.

Aśeṣa Jana can mean all the people or the perfected ones. Both are true but the nature of the worship is quite different. The perfected ones have no anxiety, no guilt. Guilt is the memory of a mistake. The ancient law book, the *Manu Smṛiti*, says that if one feels guilty, one should do some penance until the feeling goes away. I once was sitting on a railway platform. Across from me was a couple with their teenage son in between them. He was trying to bite himself and they were trying to restrain him. This made me realize that one can be born with a heavy sense of guilt but in a loving family. One feels one should be punished but no one punishes you so one starts to punish oneself. How else are we to explain such cases? Obviously, the parents were doing the right thing but for those of us who carry much lesser loads, some deliberate inconvenience can be undertaken. For example, one can fast every Saturday (for those who can do so safely). It is the genius of Manu that gave us this wonderful formula including how to know when to stop. If one feels no sense of guilt, then there is no need to fast. Whatever one takes on, it should be proportionate and not damaging to health or survival. Even if the load feels great, it is better to keep the inconvenience limited and manageable.

The soul cannot be polluted but the mind can harbour painful memories. If one commits a crime and then honestly admits to it, already most of the taint has gone. After such admission and passing through whatever punishment is given by society or one's spiritual mentor, one becomes free. There is a wonderful movie about a boxer who was jailed on entirely false charges (see *The Hurricane*). From a young age, he was sent to institutions for no real fault of his own. He was full of hate and this made him fight hard and become a champion. It's a true story and in the movie we see how, after many years in jail and rejection of all his appeals by an apparently corrupt or racist State system, he had an epiphany and lost his hate. He became very sweet. At this point his case was brought before a Federal judge who released him. After the movie, there was an interview with the actual person and he was an even more shining example of goodness than his portrayal in the film. Outer freedom quickly followed inner freedom. Divine justice manages everything.

ॐ विशेषफलदायिने नमः

om viśeṣaphaladāyine namaḥ

82. Giving excellent results.

Those fruits (*Phala*) have a peculiar (*Viśeṣa*) merit. Once one knows the Real, the Self, then something very special comes about that no ordinary ego could possibly accomplish. It may be very quiet or very visible but it is in no way ordinary.

ॐ वशिकृतजनेशाय नमः

om vaśikṛtajaneśāya namaḥ

83. The greatest (*Isha*) amongst those (*Jana*) who bring people under his control (*Vashi Kṛt*).

In the great epic, the *Rāmāyana*, we find the story of the demon king Rāvaṇa who had become the overlord of everything in creation. He had even subjugated the nine Vedic planets, it is said, and made them lie down on the steps of his throne facing down so he would walk over them when ascending.

There are two illuminating stories here. In one, when Rāvaṇa's son was to be born, he ordered all the planets to assemble in the eleventh house. It is said that if all the Grahas are in the eleventh house, the person born will be invincible. However, at the moment of the birth Rāvaṇa was distracted and Saturn put one foot into the twelfth house. This ensured that, even though his son would be great, he would eventually be defeated. It is said that Rāvaṇa retaliated by cutting off Saturn's foot making him lame and hence slow moving.

In the other story, the great celestial sage Nārada, who wanders around the universe stirring things up, came to visit Rāvaṇa. Seeing the Grahas lying face down before the throne he started to pump Rāvaṇa's sense of self-importance. "It is all very well having them facing down like this, but imagine the pleasure you would have standing on their faces!" Rāvaṇa got deluded by his words and turned Shani over. The moment Saturn's gaze fell on him, bad luck gripped him and everything started to unravel as Nārada intended. Such is the fruit of being too full of ourselves.

ॐ पशूनां पतये नमः

om paśūnāṃ pataye namaḥ

84. *PashuPati*, the lord (*Patī*) of those in ignorance (*Pashūnām*).

Pashu means a fettered animal, so those who are led by their animal nature are said to be Pashu. We could also say that our senses and the body are Pashu and the witness of

them, the higher consciousness (Shiva), is the lord of them. PashuPati literally means ‘the lord of the fettered animals’, and is a famous name of Lord Shiva.

This could also refer to one who owns and therefore keeps under control many animals indicating wealth. Wealth can be measured by how much energy one controls. This was measured in people, slaves and servants, as well as beasts of burden who gave their energy for the comfort and projects of their master. Now the wealthy have big limousines, private jets and yachts. They still have multiple servants for those tasks that require more intelligence than a machine can provide. If Saturn associates with the indicators of wealth in one’s Vedic chart, one may have many helpers or employees.

As long as one is a Pashu, Saturn is one’s lord and the tradition of bondage continues. If one knows the immortal unchanging field of consciousness, then one is no longer a Pashu. It all depends on how deep that knowledge is. Mere glimpses only reduce the suffering. As long as the body is there, some trace of the Pashu remains.

ॐ खेचराय नमः

om khecarāya namaḥ

85. Moving (*Chara*) through space (*Khe*).

Saturn moves through the heavens and it indicates Vāyu, who is the very principle of movement.

ॐ खगेशाय नमः

om khageśāya namaḥ

86. The lord (*Isha*) of those who move (*Ga*) through space.

Kha is a cavity or space, which can be taken as outer space or inner space. Khaga is a clear reference to the planets. Saturn is their lord because he is the leader in determining and delivering karmic consequences.

ॐ घननीलाम्बराय नमः

om ghananīlāmbarāya namaḥ

87. Whose clothes (*Ambara*) are a deep blue.

Ghana Nīla indicates a very intense blue or dark colour. When looking for a blue sapphire as a gem to strengthen Saturn, we might bear this in mind. The great physicist,

Stephen Hawking, showed that black holes, the most powerful and incomprehensible things in the universe, are not black but actually a little blue. That is, they do radiate a little. They are usually surrounded by intense radiation but that comes from the matter outside of the hole. Even that radiates at very high energies far beyond ultra-violet (extreme blue). This name could also mean a deep or dark blue sky, like one that threatens a great storm.

ॐ काठिन्यमानसाय नमः

om kāṭhinyamānasāya namaḥ

88. Of stern (*Kāṭhinya*) mind (*Mānasa*).

This also indicates one of firm character which can include a mental rigidity or stiffness or even one who thinks in an obscure way.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ आर्यगणस्तुत्याय नमः

om āryagaṇastutyāya namaḥ

89. Praised (*Stutya*) by the noble people.

The *Arya* are the noble or civilized people. *Gaṇa* is a collection or community. It has been suggested that this word indicates the citizenry of an agrarian community as opposed to hunter gatherers. Whatever the original meaning, we can say that Shani gets the populist vote. It represents democracy, while the Sun, Moon and Mars are royalists. Royalty can also mean small rulers like a larger landowner or the owner of a corporation.

We can easily see how political parties down the ages have represented more or less one camp or the other. If Saturn's party rises, we are afraid of Tamas taking over; if one of the others rises, we fear the cruelty of Rajas. The Sāttvic people mind their own business but create a very soothing air. If destiny takes a good turn, then we get a Rājasic leader who has a Sāttvic advisor. It is certainly true that all things big and small are in the hands of Cosmic Intelligence and Cosmic Intelligence is perfectly just. It also protects the humble of heart as we see repeatedly in these names.

ॐ नीलच्छत्राय नमः

om nīlacchatrāya namaḥ

90. Having a dark blue (*Nīla*) umbrella (*Chhatra*).

In the ancient days, an umbrella was a sign of royalty. It was typically made of silk and encrusted with jewels. It was not to protect from the rain. Shani's colour is a dark blue and being a great lord, he has a royal umbrella. Nīla can extend to black or dark-green.

ॐ नित्याय नमः

om nityāya namaḥ

91. Eternal (*Nitya*).

This is the second appearance of this name (Saturn 28). The repetition indicates both an emphasis and another important meaning. In 28 we mentioned the sense of obligatory duties. Here, we could take it as indicating the constant dwelling on the Highest. This is the real meaning of devotion. Devotion is not fickle. Sometimes Saturn is associated with the heart Chakra where the wind or Vāyu element resides. Saturn rules over wind but in the heart, apart from constant beating to keep us alive, it also represents steadfastness of devotion.

ॐ निर्गुणाय नमः

om nirguṇāya namaḥ

92. Beyond or free (*Nir*) from the taint of the qualities (*Guṇa*) of the world.

This is the nature of pure consciousness. Something with qualities can be described. Really nothing can be said of that which has no qualities or is the sum of all qualities. Quantum theory sees the Unified field, the source of everything, as the sum total of all possibilities. We can only say that it is without qualities and That is what you and I really are. Not Mr Y or Ms X, but the qualityless, nameless and eternally free Self.

ॐ गुणात्मने नमः

om guṇātmane namaḥ

93. His soul (*Atma*) is possessed of all the (good) qualities (*Guṇa*).

What makes a person possessed of good qualities? The purity of his or her consciousness. If the inner being is free of anger, greed, etc. then the behaviour in the world is good. This name has to follow the previous as one is based on the other. If we want to have good and noble qualities, first we must know our Self, which is free of all qualities. Then we cease to be addicted to this or that quality or concept and rest internally in peace. From that, nobility and all goodness naturally arise.

ॐ निरामयाय नमः

om nirāmayāya namaḥ

94. Free (*Nir*) from disease or hurt.

Ama (pronounced ‘aama’) is toxicity in the body and *Amaya* is what comes from it. The Ayurvedic system of Panchakarma is designed to clear the Ama from the body. It is a form of austerity as one has to bear with a restricted diet and other measures. However, the results are wonderful if done in a thorough way. Many clinics now offer individual components of the treatment, which are good but not as profound as a complete holistic treatment. This requires at least five and preferably more days of attendance, while taking complete rest.

ॐ नन्दाय नमः

om nandyāya namaḥ

95. Deserving of appreciation, happiness and satisfaction (*Nandya*).

This is the result of complete peace of mind and heart, true bliss. If one attains Pure Consciousness in meditation or at any time, then one can be truly joyful. If Panchakarma (see Saturn 94) is done thoroughly and one takes proper rest afterwards there should be a sense of deep satisfaction.

ॐ वन्दनीयाय नमः

om vandaniyāya namaḥ

96. Worthy of respect (*Vandaniya*).

Even adorable in the sense of how the public adores a great leader or followers appreciate a leader who looks after their interest with care and concern.

ॐ धीराय नमः

om dhīrāya namaḥ

97. That which lasts long (*Dhira*).

Saturn’s cycle (*Dashā*) lasts for 19 years. Since every moment is under his discipline even his shorter subcycles or transits can seem very long. He also represents old and durable things.

ॐ दिव्यदेहाय नमः

om divyadehāya namaḥ

98. Having a divine body (*Divya Deha*).

Saturn rules over coarse and unrefined things and can make us wear torn and old clothes but, in dignity, he can make us very refined. Saturn gets dignity by being strong and well placed in the Vedic chart.

ॐ दीनार्तिहरणाय नमः

om dīnārtiharaṇāya namaḥ

99. Removing (*Haraṇa*) misery, scarcity (*Dīna*) and pain (*Arti*).

This could be a good mantra for those who feel they are suffering under the influence of Shani.

ॐ दैन्यनाशकराय नमः

om dainyanāśakarāya namaḥ

100. The one who completely destroys (*Nāśakara*) poverty, depression and misery (*Dainya*).

Saturn can relieve the sense of poverty in various ways. When strong, wealth often accumulates. When it delivers tough experiences it encourages the rise of dispassion, which is most profound in a completely tranquil heart. Such a heart knows no poverty.

Poverty comes from scarcity. From a mundane point of view, we see the socialist tendency, which, when genuinely applied, largely removes the worst of poverty. The sharing of wealth has been a theme of all successful societies. In the ancient days, from time to time, the kings would distribute all the wealth in the treasury. This gave a huge boost to the economy and soon the treasury recovered. Some Roman emperors gave one gold coin to every soldier. As the soldiers were stationed everywhere in the Empire, this had the same effect.

If wealth is recycled, then everyone prospers. The current decline in the standard of living of the bulk of the people could well be due to wealthy companies and individuals retaining their wealth and not spending it. Investing it in job creation projects is excellent but certain other types of investment extract even more money from the collective pool, which further hampers the popular economy. The lobbying of politicians by their sponsors to reduce taxes on the wealthy leads to even less recycling. It is fortunate that some billionaires are working

to distribute their wealth productively by backing many worthwhile causes.

A negative characteristic of Saturn is meanness. This mantra can act as an antidote.

ॐ आर्यजनगणाय नमः

om āryajanaganyāya namaḥ

101. Indicating the gathering (*Ganya*) of noble people (*Arya Jana*).

We saw that such people praise him (see Shani 88). Here we learn that he represents the people themselves, especially as they group together. This gives the sense of a parliament and emphasizes the connection with democracy.

ॐ क्रूराय नमः

om krūrāya namaḥ

102. Cruel (*Krūra*).

We talk of ‘cruel fate’. Everything is as it should be but from our limited perspective it often seems cruel. Those who have Saturn in the first house of their chart may feel a tendency to be stern or even cruel or may be thought of as such by others. This is modified by the sign of the Ascendant and other planets involved.

The path of Saturn is two-fold. Firstly, one must take care to be kind and not give sorrow to others. Secondly, one must rise above sorrow oneself. Meditation helps greatly with both. This is important advice for those who have Shani as their AtmaKāraka³ or in some way strong in the chart. We should not forget the human tendency to be blind to our own deficiencies.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ क्रूरचेष्टाय नमः

om krūracheṣṭāya namaḥ

103. Whose movements (*Cheṣṭa*) are cruel or formidable (*Krūra*).

The sense of this is that he advances in an unalterable way without any regard for the feelings of those affected. The transits of Saturn can feel like this. Acceptance is the antidote to any suffering.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ कामक्रोधकराय नमः

om kāmakrodhakarāya namaḥ

104. Causing (*Kara*) desire (*Kāma*) and anger (*Krodha*).

In the *Bhagavad Gītā* (3:37, 2:62-63), Lord Krishna says “Desire and anger are the enemies in this world.” “Through desire comes anger and through anger our clarity of mind is lost and through this our very life breath can be destroyed.” It is well known that if you can make a person angry, they are likely to destroy themselves. Calm-headed people are good leaders.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ कलत्रपुत्रशत्रुत्वकारणाय नमः

om kalatraputraśatrutvakāraṇāya namaḥ

105. Causing (*Kāraṇa*) enmity (*Shatrutva*) with spouse (*Kalatra*) and children (*Putra*).

This is what comes of *Kāma* and *Krodha*. They are the source of all conflicts. When Saturn transits the seventh house of marriage, the sign opposite the Ascendant, there is a risk of separation in our relationship. We should try to avoid issues related to inappropriate desire and anger. The difficulty will pass with the transit. Of course, separation can also be caused by other transits, placements and combinations.

Rather than repeating this name, it is better to contemplate the message in it.

ॐ परिपोषितभक्ताय नमः

om paripoṣitabhaktāya namaḥ

106. Fully nourishing (*Paripoṣita*) the devotees (*Bhakta*).

He is constantly caring for them. After telling us about his cruelty, we are assured that if we follow the true path, quite the opposite will befall us.

ॐ परभीतिहराय नमः

om parabhītiharāya namaḥ

107. Destroying (*Hara*) the fear (*Bhīti*) of others (*Para*).

Once we know that our Self is the Self of all, then the question of fear of any other does not arise. There is simply no other to fear. It is said, '*Dwitiyād bhayam bhavati*', which means that fear arises from the sense of duality or difference. That sense has to be removed at its root to be free from fear. Knowing the essential oneness does not remove the experience of difference. Only the oneness is seen as predominant or 'real' while the diversity is secondary or 'unreal'.

Philosophers dispute about reality and unreality, but the predominance of Oneness is what anyone who comes to that level of experience plainly knows. The different philosophies either come from different levels of experience or it is just semantics. The 'unreal' is still real within its sphere; it is said to be unreal because its sphere is seen as secondary.

ॐ भक्तसंघमनोभीष्टफलदाय नमः

om bhaktasaṅghamanobhīṣṭaphaladāya namaḥ

108. Granting (*Da*) the objects (*Phala*) of the desires in the minds (*Manobhīṣṭa*) of the whole company of devotees (*Bhakta Saṅgha*).

This name reminds us that Saturn represents the collective. If society follows the path of goodness and nobility then he ensures everyone enjoys the fulfilment of all their desires. Heaven really can be found on Earth.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF SHANI IN TRANSLITERATION

1. om śanaīscarāya namaḥ
2. om śāntāya namaḥ
3. om sarvābhīṣṭapradāyine namaḥ
4. om śaraṇyāya namaḥ
5. om vareṇyāya namaḥ
6. om sarveśāya namaḥ
7. om saumyāya namaḥ
8. om suravandyāya namaḥ
9. om suralokavīhārīṇe namaḥ
10. om sukhāsanopaviṣṭāya namaḥ
11. om suṇḍarāya namaḥ
12. om ghaṇāya namaḥ
13. om ghaṇarūpāya namaḥ
14. om ghaṇābharaṇadhārīṇe namaḥ
15. om ghaṇasāravīlepāya namaḥ
16. om khadyotāya namaḥ
17. om maṇḍāya namaḥ
18. om maṇḍaceṣṭāya namaḥ
19. om mahaṇīyaguṇātmane namaḥ
20. om maṛtyapāvaṇapādāya namaḥ
21. om maheśāya namaḥ
22. om chāyāputrāya namaḥ
23. om śarvāya namaḥ
24. om śatatūṇīradhārīṇe namaḥ
25. om carasthīrasvabhāvāya namaḥ
26. om acañcalāya namaḥ
27. om nīlavarṇāya namaḥ
28. om nītyāya namaḥ
29. om nīlāñjananibhāya namaḥ
30. om nīlāmbaravibhūṣāya namaḥ
31. om nīscalāya namaḥ
32. om vedyāya namaḥ
33. om vidhīrūpāya namaḥ
34. om vīrodhādhārābhūmaye namaḥ
35. om bhedaśpadasvabhāvāya namaḥ

36. om vajradehāya namaḥ
37. om vairāgyadāya namaḥ
38. om vīrāya namaḥ
39. om vītarogabhayāya namaḥ
40. om vipatparampareśāya namaḥ
41. om viśvavandyāya namaḥ
42. om grdhrahāhāya namaḥ
43. om gūdhāya namaḥ
44. om kūrmaṅgāya namaḥ
45. om kurūpiṇe namaḥ
46. om kutsitāya namaḥ
47. om guṇādhyāya namaḥ
48. om gocarāya namaḥ
49. om avidyāmūlanāśāya namaḥ
50. om vidyāvidyāsvarūpiṇe namaḥ
51. om āyusyakāraṇāya namaḥ
52. om āpaduddhartre namaḥ
53. om viṣṇubhaktāya namaḥ
54. om vaśīne namaḥ
55. om vividhāgamavedīne namaḥ
56. om vidhistutyāya namaḥ
57. om vandyāya namaḥ
58. om virūpākṣāya namaḥ
59. om variṣṭhāya namaḥ
60. om garīṣṭhāya namaḥ
61. om vajrāṅkuśadharāya namaḥ
62. om varadābhayahastāya namaḥ
63. om vāmanāya namaḥ
64. om jyeṣṭhāpatnīsametāya namaḥ
65. om śreṣṭhāya namaḥ
66. om mītabhāṣiṇe namaḥ
67. om kaṣṭaughanāśakārtre namaḥ
68. om puṣṭidāya namaḥ
69. om stutyāya namaḥ
70. om stotragamyāya namaḥ
71. om bhaktivaśyāya namaḥ
72. om bhānave namaḥ
73. om bhānuputrāya namaḥ

74. om bhavyāya namaḥ
75. om pāvanāya namaḥ
76. om dhanurmaṇḍalasaṁsthāya namaḥ
77. om dhanadāya namaḥ
78. om dhanuṣmate namaḥ
79. om tanuprakāśadehāya namaḥ
80. om tāmasāya namaḥ
81. om aśeṣajanavandyāya namaḥ
82. om viśeṣaphaladāyine namaḥ
83. om vaśikṛtajaneśāya namaḥ
84. om paśūnām pataye namaḥ
85. om khecarāya namaḥ
86. om khageśāya namaḥ
87. om ghananīlāmarāya namaḥ
88. om kāṭhinyamānasāya namaḥ
89. om āryagaṇastutyāya namaḥ
90. om nīlacchatrāya namaḥ
91. om nityāya namaḥ
92. om nirguṇāya namaḥ
93. om guṇātmane namaḥ
94. om nirāmayāya namaḥ
95. om nandyāya namaḥ
96. om vandanīyāya namaḥ
97. om dhīrāya namaḥ
98. om divyadehāya namaḥ
99. om dīnārtiharaṇāya namaḥ
100. om dainyanāśakarāya namaḥ
101. om āryajanagaṇyāya namaḥ
102. om krūrāya namaḥ
103. om krūraceṣṭāya namaḥ
104. om kāmakrodhakarāya namaḥ
105. om kalatraputraśatrutvakāraṇāya namaḥ
106. om paripoṣitabhaktāya namaḥ
107. om parabhītiharāya namaḥ
108. om bhaktasaṁghamanobhīṣṭaphaladāya namaḥ

SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukambika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pundits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

Two great artists have kindly allowed me to showcase their beautiful work. Pieter Weltevrede, acclaimed Dutch master painter, did all the colour work. The drawings were done by the highly talented Jane Adams. Find out more about them in the Section 'The Artists'.

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

ABOUT THE AUTHOR

Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in Nature and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit YogaOfThePlanets.com for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

Notes

Yoga Philosophy of Patañjali. Trans. P.N. Mukerji, Univ. Of Calcutta, 1977.

Each Nakshatra or lunar mansion has a planetary ruler used in astrological calculations as well as a Vedic deity.

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.